

# The Ansgar Lutheran

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## Those Days We Had "Horse Sense"

By Arthur J. Hansen

On a bright summer day in 1912 I landed in a small town in Nebraska.

As I stepped down from the train to begin an appointment as a student pastor, a young man met me and asked if I was the new parson. When I assured him that I was, he told me the story he told me:

There had been a public auction on the town's Main Street that morning.

Two buckskin ponies, a top buggy, double harness and saddle were auctioned to the highest bidder.

He happened along, and as he surveyed the scene it occurred to him that this was exactly the outfit which the new minister would need. He bid in the whole "shebang" one hundred eight dollars which was in those days of "hard money" a real bargain.

### Was All Mine

My young friend told me that it was all mine and that I could repay him whenever convenient. Naturally I was delighted, and I soon found out not only for myself but for the team of horses. As I rode away I felt that I was getting ahead in the world. In those days student parsons were in the "one-horse" class, and this is not said in a derogatory sense. My father, whom I regarded as far above the average preacher, was content with a horse, even at a time when he had a family of seven children.

It was surprising how many big little folk could be packed into

a one- or two-seated buggy, and if it was a lumber wagon or a hayrack it was little short of a miracle. You would not believe it if you had not seen it, and maybe you would not believe it then. Which recalls Mark Twain's remark that the queerest sight he ever saw was thirteen folks sitting on a single seat in a lumber wagon. But that happened in Missouri and they were "narrow Baptists," all of which shows that the statement was a deliberate fabrication.

To get back to my story: I fell in love with those buckskin ponies, especially the livelier one which was saddled more frequently than harnessed. It was sad to part with them a year later when I returned to the divinity school to complete my education. However no money was lost on the deal. Since then I have had different makes of autos, but I have never felt the same attachment to a car as I did to those buckskin ponies. In fact I would rather trust horse sense than horse power.

When I went buggy riding, alone or with company, it was nice to wrap the lines around the buggy whip and trust the ponies to stay on the road and to set their own pace. You cannot do that with a horseless carriage! When I see a one-arm driver in an auto with a fair dame crowding him on a wide seat I feel like yelling to him, "Get

A pleasant resume of days gone but not lost. Where would we be today without them?

a horse!"

We might add that in "horse-and-buggy daze" if you even put your arm around a young woman she was liable to jump out of the buggy and walk home. It never happened to me, but I recall one such case which came up for church discipline. Horse sense, however, prevailed; there was no guilt by dissociation and no punishment by excommunication. (When someone rocks a boat, is it best to throw him overboard?)

### Divided Counsellors

Soon after beginning my student pastorate it became apparent that I must be ordained in order to function properly in my ministry. So according to the practice of my denomination an ordination council was called and proceeded to follow our rules of order. There was no question about the certainty of my Christian experience or my call to the ministry. However the doctrinal examination caused some dispute, more so among the council members than with the candidate.

This was the case especially regarding the resurrection and the future life. I insisted that my views coincided with those of the Apostle Paul as recorded in I Corinthians: 15. I clung to this position while the Council divided over their doctrinal views.

If there was any further doubt regarding my orthodoxy it was resolved in my favor on the grounds

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# News and Notes

## THE NEW HIGHLAND PARK LUTHERAN CHURCH DES MOINES, IOWA

Construction was begun in May on the addition that will complete the church at Des Moines. The Rev. E. F. Bondo is pastor of the congregation.

The Reverend and Mrs. I. M. Andersen were the guests of the Hamlin Lutheran Church on June 26th. Pastor Andersen recently accepted the call extended to him by Hamlin, and will assume duties there in early fall. They toured the church and parsonage and were guests at a coffee hour in the church. Accompanying Pastor and Mrs. Andersen was their daughter, Mrs. Endicott of Falmouth, Me., and her three children. The Andersens are currently serving the Staplehurst-Cordova, Nebraska, parishes.

Richard Andersen, Trinity Seminary student, has been serving the congregation this summer.

### Poy Sippi and Saxeville, Wis.

On July 12th, 1956 the St. John's Lutheran Church at Saxeville, Wisconsin was struck by lightning and burned to the ground. Many neighbors and friends aided in the removing of most of the furniture of the church, such as altar, organ, pews, folding chairs, candlesticks, cross and most of the kitchen utensils.

The congregation was invited to conduct its services in a little Baptist Church near by. This was done until the new church was finished and dedicated on Pentecost Sunday, June 9th at an afternoon service. The district president, Pastor Adolf S. Petersen of Waupaca, dedicated the church. Pastors assisting the dedication were: Raymond Paulsen, Harry Thomsen, K. Nygaard, and the local pastor, N. B. Hansen.

The new church will seat about 150. It is made of laminated arches and finished in oak wood and has a full basement. It cost about \$18,000.00 and is believed to be one of the most attractive little churches within many miles. The congregation is very happy to be back in its own church for worship services.

### New Missionary Couple to Sudan

On June 23, 1957 Pastor and Mrs. Mark Thomsen were commissioned at

the First Lutheran Church in Poy Sippi, Wisconsin. It was in this church that Mark grew up as a boy. This congregation gave him an outfit allowance of \$1000.00 and promised to pay toward his salary the sum of \$100.00 a month.

The commissioning was in charge of the local pastor and was assisted by the following neighboring pastors: Harry Thomsen, Paul Rasmussen, Raymond Paulsen, Samuel Hansen, and Lyle Kohler. The Mark Thomsens left New York July 2nd for Sudan, Africa.

### Church Men, Here is Our Challenge.

With the mergers soon to take place, and fully realizing that heretofore Church Men organizations have functioned as individual groups with no apparent responsibility to the Synodical body, at the annual convention in Racine we made two important decisions. After considerable discussion, it was moved and carried that we organize at district levels. Volunteers from each district agreed to act as presidents pro-tem until their respective coming conventions at which time regular district officers consisting of president, vice-president, secretary and treasurer would be formally elected from active, interested members. After officers have been elected in all districts, they will select a representative to meet in the fall with the Synodical officers to formally outline a concerted plan of welding a smooth-working organization right down to the local congregational level. All pastors, who are presidents of their districts, please provide time on their agendas for the coming conventions to facilitate the forming of these district organizations.

The other decision made at our Synodical Convention, provided for a very worth-while project. The motion to provide \$5,000.00 for helping re-furnish the men's dormitory at Dana was passed. Although the sum seems large, with active participation from all of our Church Men groups, we felt the project could be accomplished without undue hardship on the Synodical Organization as a whole.

It is difficult to provide the answers

to some of the following questions: Why have only seven of the approximately sixty-six local Church groups sent in their yearly dues? the treasurer? Why, after painstaking effort did we get replies from forty of the important questionnaires sent to approximately one hundred and thirty pastors in our Synod relative to Church Men groups within their congregations?

Much of the inspiration your radical officers evidence, stems from merger meetings with our A.L.C., E.L.C. organizations. They both have strong men's groups and assume a dominant part in all laymen's functions within their churches. A real communication from them desires participation to the extent of 10% the salary of an able Executive secretary who will work with the tent bodies. This would be a valuable service, but must we decline for financial reasons? There are no funds in our treasury. We therefore urge the organizations who have not already done so to forward their yearly contribution based on \$1.00 per member, to our Synodical treasurer Mr. Ernest Petersen, 2010 Carmal Ave., Racine, Wisconsin at the earliest possible date.

Men, let us organize for Christ. We have a job to do and we earnestly solicit your Christian enthusiasm for the tasks ahead.

Sincerely yours in Christ,  
Harry Nelson, President

Please note: Acknowledgments were crowded out of this issue. They appear next week.

## REEDLEY, CALIFORNIA

### C. I. Lund, Pastor

Sunday evening, May 19, the Ezer Lutheran Church held its annual reception supper for 30 members of the church who had become members during the past twelve months.

Planning continues for the new church and parish facilities which are to be built on the Frankwood Avenue site. Two tours to inspect new church sites have been conducted recently, one in the Fresno area and the other in the Los Angeles area.

On June 8, Mr. and Mrs. V. Hansen were honored on their Silver Wedding Anniversary by the congregation.

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JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## The Relationship with Churchmen behind the Iron Curtain

The coming of some pastors and church officials from eastern churches behind the "iron curtain" has caused a great deal of discussion already. It may be an explosive issue at the LWF Assembly at Minneapolis this summer.

The two articles on page 6 point out the problem.

The big question seems to be: Shall we try any relationship with churchmen who live under Communist regimes? The fact is that these men are pastors and hold their offices by **permission or consent** of the communist governments.

We got to think of the attitude the Apostle Paul might have taken. Paul lived under a government which was hostile to the gospel. Yet that same Paul writes in Romans 13:1-7:

Let every person be subject to the governing authorities. For there is no authority except from God, and those that have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and whoever resists will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is authority? Then do what is good, and you will receive approval, for he is God's servant for good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong-doer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all whom their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, and honor to whom honor is due. (R.S.V.)

We have quoted this passage in full, because it shows us the position of Paul. There are good and bad, god-fearing and godless governments. There are some governments that recognize their authority. But that does not do away with the fact that government is of God. Christ did not speak against the government of Rome, even though it occupied Palestine. The opposition by the rulers is one form of "the sufferings of the present time."

We believe that a Christian in communist lands must be obedient to the government in general just as we must be obedient to the American government. The Christian in a country who obeys the government may personally believe it would be better for Latvia to have another government, but as a private citizen he may work for another government. But his first obligation is to be Christian in his relationship to the government. No government is completely Christian. The Christian is the only one who is truly able to resist and obey a government.

We take the case of Bishop Ordass of Hungary. He is a pastor in Hungary, and Hungary has a communist government. We know that the totalitarian government of Hungary expects Ordass to be bishop. Does that make Ordass a communist traveller or a communist? Not necessarily. Ordass is first of all a Christian. As a Christian he is placed in Hungary to bear witness of God's saving love. He knows that he must be careful in his utterances, when it comes to public life but he preaches the gospel in a difficult situation. That is what is required of him. That is his first obedience. Do we have the right to tell Ordass that he must not under any circumstance be a churchman in Hungary because it is a government that is generally unfriendly to the Christian church? We do not think so.

When Ordass comes to America he comes as a Christian.

He comes to a church assembly. He does not come to propagate any political theories.

We cannot prevent people of the McIntire type to object, nor can we prevent people from thinking that Ordass and others are servants of their government rather than Christ. We must run that risk, and also the risk that there could be a false brother in their midst.

We must also run the risk that the U.S.A. government is frightened and will not permit Ordass or others to enter or to move freely. But we believe that the Scriptural way is to associate with other confessing Christians, no matter what country they come from. Christ died for people in Russia as well as for people in the United States. We must try to understand our brethren and they must try to understand us.

We hate communism with our whole heart, but we must also love all people, no matter what they are. This is the church's only position. This is also the only way that the church can expect the approval of God.

That does not mean that we approve of the cruelties of the communist regime. We are opposed to it. But we believe that the Christians in these lands by their lives and their witness shall change even the governments' attitude. Therefore there must be a hand of Christian fellowship across the borders.

They must obey their government and we ours. There may come a time when they cannot for conscience sake obey. But we have no right to sit far away and judge them and tell them when and how to act. We must not identify our Western culture with Christianity. They must not identify the communistic ideals as ideals of Christian life and morals.

We are free in Christ, and yet we must be obedient to the constituted authorities. This is of God. This means all of us, no matter under what form of government we live.

## A GOOD THEME

"Christ Frees and Unites" is the theme at Minneapolis August 15-25, when Lutherans from all parts of the world get together. It is a good theme, for the world needs to know that it is Christ that frees and unites. The Roman Catholic Church would say that it is the Roman Church, which does that. What a relief that we know it is not a church, but Christ who does it.

When the King of Saxony died some 30 years ago, the Roman Catholic bishop delivered a memorial address. He said many nice things about the king, and then he concluded: "If there should be anything in the life of the king in which he failed, the Roman Catholic Church will see to it that this will straighten out."

This is no doubt the reason that the Roman Catholic Church appeals to many people. It tries to make its members believe in their church rather than in Christ. The priest is able to fix things for you even on the other side.

But when the true seeker after God is told that the church will see to it that things will be O.K., he gets into doubt. He asks, Can the church really do that? And the answer is no. Only Jesus can save us and free us from sin, death and the devil.

That is why we are thrilled about the event at Minneapolis this summer. Men from all over the world will discuss our freedom in Christ.

Our freedom in Christ. This is your editor's theme of an address July 4th, at Westby, Montana. The more we think about it the happier we get. We are allowed to tell people that we may be free in Christ.

All true freedom must be rooted in Christ.



## Church News from here and there

### DR. JOSEPH SIMONSON OFFERED GOVERNMENT POST

Dr. Joseph Simonson, former Lutheran pastor and former director of public relations of National Lutheran Council, who has recently retired as U. S. Ambassador to Ethiopia said at Washington that he has been offered another government post, which he may accept. Dr. Simonson urged that church colleges train young people for overseas careers.

### SUOMI SYNOD VOTES TO JOIN MERGER TALKS WITH AUGUSTANA AND U.L.C.

By a vote of 218 to 99 the Suomi Lutheran Church decided at its annual convention at Hancock, Mich. to join in merger talks of the Augustana Lutheran Church and the United Lutheran Church. The A.E.L.C. also is in this group.

### QUAKER YOUTH GROUP TO ATTEND YOUTH FESTIVAL IN RUSSIA

A British Quaker youth group will attend the sixth World Festival of Youths and Students in Moscow, July 28-August 11. They will be present as observers only. But the young people claim it is their duty to bear witness everywhere.

### FREE CHURCH MAY RETURN

Delegates to the annual conference of the Lutheran Free Church in Minneapolis June 12-16 passed several proposals which will make it possible for their Church to re-enter merger negotiations with the ELC, ALC, and UELC.

As a result of discussions which were intended to take one day but lasted for three, convention delegates approved a new referendum system for congregational voting on the merger, voted to re-enter negotiations as soon as a successful vote on the merger is tabulated, and established a two-third majority as the vote that is necessary on the referendum to make re-entry possible. The convention vote on all three proposals tabulated about two-to-one in favor of the merger and indicated that a successful vote

will likely result from the referendum. The congregational referendum will take place between October 1 and November 30.

In an earlier session of the convention Dr. Thorvald O. Burntvedt, 69, was re-elected president of the Lutheran Free Church by an overwhelming margin on the first ballot. He was named to a tenth consecutive three-year term that will round out three decades as leader of the 74,000-member church body.

Dr. Burntvedt was elected in absentia, since he is recovering at his home from a siege of pneumonia. It marked the first time in 27 years that he has missed a convention of the LFC. Presiding in his stead was Dr. John M. Stensvaag, dean of Augsburg Theological Seminary, who was re-elected vice president. The Rev. Forrest T. Monson was again named secretary.

### SAYS MISSOURI SYNOD MIGHT JOIN LUTHERAN MERGER

Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, indicated at River Forest, Ill. that his denomination might be willing to join in a merger with other Lutheran bodies.

The American, Evangelical and United Evangelical Lutheran Churches will merge in May, 1960, to become a new denomination known as The American Lutheran Church. The union may include a fourth group—the Lutheran Free Church.

Dr. Behnken told a meeting of the Church's English District that "if the Lutheran Church-Missouri Synod is asked by the new American Lutheran Church to participate in merger negotiations following the 1960 formation of the ALC, we shall be willing to do so."

Later, Dr. Behnken said, "The Missouri Synod, according to its historical position, has always been willing to discuss matters and to reach agreement." He added, "We insist on doctrinal agreement before there can be unity."

He also said that if the Missouri Synod is asked to begin talks on

potential merger "we are going to urge that the other member Churches of the Synodical Conference be invited. Furthermore, ourselves would urge them to accept an invitation to participate with us." The other member Churches of the 85-year-old Evangelical Lutheran Synodical Conference in North America are the Wisconsin, Norwegian and Slovak Synods.

The Lutheran Church-Missouri Synod has 2,271,912 baptized members throughout the world. Founded in 1847, it is the second largest American Lutheran denomination. The largest is the United Lutheran Church in America.

### CANADIAN PROTESTANT DEPLORE 'PRESSURE' FROM VATICAN ENVOY

A resolution deploring "the constant and unremitting pressure on our government to appoint an envoy to the Vatican" was adopted at a meeting at Renfrew, Ont. of the Bay of Quinte Conference of the United Church of Canada.

The resolution reaffirmed the conference's opposition to such an appointment.

In another action the delegates condemned the continuance of large-scale nuclear explosions and urged the Canadian government to use its influence in the United Nations and elsewhere "to have nuclear explosions discontinued."

The Rev. Albert Johnson of the Ontario Temperance Federation reported an increase in the use of alcoholic beverages by Canadian adults. He said 72 per cent of the country's adults now consume alcoholic beverages.

Mr. Johnson attributed the trend to "the increasing number of men who take a drink." He charged the trend was causing a "detestation" in the Church's attitude toward liquor.

### MAO CONCEDES REDS CAN ABOLISH RELIGION BY FORCE

Hong Kong—Mao Tse-tung conceded that the Chinese Communists "cannot abolish religion by administrative orders, nor can

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# The Washington Observer

By Gerhard Lenski

## DOCTORS DECLARE WAR ON THE CIGARETTE

Once again the medical profession has turned against the use of the popular cigarette. This time the doctors do mince words or say "perhaps" "may be." Speaking for the American Cancer Society (certainly a splendid organization), Dr. E. A. Miller Hammond, director, and Dr. Daniel Horn, statistician, offer an accumulation of evidence to the effect that cigarette smokers are far more likely to contract throat and lung cancer than non-smokers, "ten times more likely," to quote a figure found in connection with heavy smokers over against non-smokers. Smokers live shorter lives than do non-smokers. They readily succumb to heart disease and other deadly ailments. Earlier evidence pointing in this direction stands now confirmed. Best able to deny such evidence are the doctors themselves, but they are now accepting rather than denying it. Such is the frankness in this latest report gives.

Earlier reports, warning against the harmful effects of tobacco, hurt somewhat the sales of cigarettes throughout the land. This was only a while. With the passing of the first fear and with plenty of clever advertising over TV and otherwise, much of this first sales loss has been regained. One wonders what will happen as this new attack is sounded abroad.

It is worth noticing that one of the largest, oldest and most conservative holding companies in our country (name supplied on request), dealing with high grade common stocks and managed by experts, during these last three years has completely unloaded all its stocks in the tobacco companies of which it held many thousands. What does this mean? Shall we say our financial experts are taking late medical advice seriously and that they are

regarding any investment in the tobacco industry as highly questionable? To the writer it would appear so.

Report has it that some of the capital assets protecting certain Lutheran institutions and interests have been invested in tobacco stocks. If this is true, the attention of those responsible for the wise investment of the church's funds is invited to recent developments in this matter. If tobacco is as harmful as the doctors now declare it to be, it is certainly to be hoped that our Lutheran Church will dare to speak out clearly and unequivocally and that she will disassociate herself corporately, financially and in all other possible ways from any interest in or furtherance of the tobacco industry as such. This is not blue-nosed Puritanism come back to life again, neither is it a Washington legalist blowing off steam. Much rather is it a simple imperative which high morality and good common sense should now dictate.

## WHAT ABOUT TRANQUILIZING PILLS?

Along with the cigarette industry, the makers and sellers of tranquilizing drugs and medicines have come under the heavy fire of criticism in these last months and weeks. A group of doctors representing the American Medical Association says that there is a great overuse of these tranquilizers and that at best 75% of the people taking them would be better off without them. These doctors declare that it is entirely too early to know just what the final effects of this drug-taking is likely to be. Only too often the use of tranquilizers renders the patient comfortable but, in so doing, delays needed action in connection with the removal of the basic cause for the trouble. While not always habit-forming, there is often a men-

tal habit set up which tends to rob the patient of a certain will power which will always be needed in coping with trouble of any sort. This from our doctor friends of the American Medical Association.

Uncle Sam also has something to say about tranquilizers. The Army has expressed its feeling by issuing an order that pilots must not fly until they have stopped using tranquilizing drugs for a period of four weeks. This order is signed by General Maxwell Taylor and has been reissued in the Army Aviation Digest. The Civil Aeronautics Board and the Civil Aeronautics Administration has issued similar rules for all airline and civil pilots.

The Food and Drug Administration and the Post Office are joining hands at this time to crack down on many fly-by-night companies that have sensed a great business opportunity in dispensing "tranquilizing pills which may be bought without a doctor's prescription" and which already are doing business on a large scale. Old sedatives are being given a fancy new name and sold at fictitious prices while others, useful enough if rightly administered, are bought and then used to a dangerous excess. Along with these potent drugs, an ingenious tradesman has been marketing the so-called "placebo," something akin to a sugar pill but which resembles a tranquilizer. Not only do some physicians use these placebos to please some of their pill-hungry patients, but these doctors also report that in many instances the patient is really helped by their use.

The answer to this whole problem? It is to be found in our Christian faith, in a readiness to cope with pain in a spirit of confidence in the goodness of our God. This does not mean that we will turn aside from medicine and all sedatives. These will be used with care and discretion and always under the physician's direction. If the patient is a Christian and the doctor also, there is little likelihood that the tranquilizing pill will ever become the menace that now it promises to be.



## East-West Relations May Be Major Issue at LWF Assembly

Should churches in the free West maintain relations with churches in the communist East?

That question, now being raised with increasing frequency in world Protestantism, may erupt into explosive controversy at the Third Assembly of the Lutheran World Federation at Minneapolis this summer. Its sessions are scheduled August 15-25.

In the opinion of Dr. Carl E. Lund-Quist, executive secretary of the LWF, the problem of East-West church relations could become a major issue in the plenary sessions of the Assembly, at which delegates from the 57 member Churches in 29 countries will chart the course of the federation for the next five-year period.

"It has been the policy of the federation to seize every opportunity to establish contact with Lutherans everywhere, regardless of the political system under which they live," he said. "We are now in touch with all known Lutheran groups in the world."

Dr. Lund-Quist noted that both in the World Council of Churches, where Lutheran members are a majority, and in the LWF "the churches more and more recognize a need for a re-evaluation of contacts between East and West to determine the kind of relationship that should exist."

The issue has been raised most sharply, he pointed out, by the Church of Norway through its former Primate, Bishop Eivind Berggrav, who has questioned the wisdom of relations with church leaders in satellite countries who are obviously supported by the Communist regimes.

During the days of the Nazi occupation of Norway in World War II, according to Bishop Berggrav, the Nor-

wegian Church would have opposed and misused any outside contact with the Quisling bishops instigated by the invaders.

"Bishop Berggrav feels strongly that there ought to be some understanding among us as to what kind of contact there should be with Communist-dominated churches," the LWF executive said.

While this could become one of the chief points of debate at the Assembly, Dr. Lund-Quist said that it is questionable whether we could reach an agreement on the issue," due to the conflicting views of the federation's member Churches.

"Asian churches, such as India, would favor continuing visits to churches in China and other parts of the communist world," he added. "Even among American churches there is difference of opinion as to the value of such contacts."

Dr. Lund-Quist said that developments in the church of Hungary before and after the revolution in that country last fall "emphasize the value of continued contact with churches in isolation behind the Iron Curtain."

He said he was convinced that the willingness of the Communist government to negotiate with the Lutheran World Federation on the church situation in Hungary "was due in no small part to the ties which were maintained over the past decade."

Dr. Lund-Quist stated as his personal belief that churches should continue to seek contacts and make visits wherever there are faithful congregations and pastors.

"Even though we may disagree with their particular church-state relationship, we have a bond of unity with them that rises above political differences," he said.

## Iron Curtain Lutheran Delegates

### ARE THEY AN INTERNAL

The chief counsel of the Senate Internal Security Subcommittee indicated at Washington, D. C. that his group regards the delegates from Communist countries scheduled to attend the Lutheran World Federation assembly at Minneapolis in August as creating an "internal security problem."

Robert Morris, the counsel, made the intimation at the conclusion of a public hearing at which five European refugee fundamentalist Protestant clergymen and a theological student charged that the delegates permitted by Communist officials to attend the Lutheran meeting will be "Communist tools."

The clergymen were accompanied by Dr. Carl McIntire of Col-

### SECURITY PROBLEM?

lingswood, N. J., president of the International Council of Christian Churches, a fundamentalist body under whose auspices they are making a speaking tour of the United States.

Robert J. Slokenbergs, pastor of the Latvian Evangelical Refugee church of London, England, charged that Archbishop Gustav Turs, head of the Evangelical Lutheran Church of Latvia is "a tool in the Communists' hands."

He said that representatives of churches in the Soviet Union who are permitted to visit the West "have as their assignment to persuade Western Europe and Christians in the United States that un-

der Communist rule the churches are free."

"If Archbishop Turs speaks a single phrase that is not approved by his Red masters he will be killed himself on the way to Siberia," he said. "He will be killed," the clergymen charged.

At the conclusion of his testimony, Mr. Morris asked the refugee pastor, "Would you feel that the visit of these so-called church leaders constitutes an internal security problem?" He received an affirmative answer.

Mr. Morris received a similar answer from the Rev. O. K. Veem, who as a theological student escaped from Estonia in 1940 and has for the past ten years ministered to Estonian refugee groups in many parts of Sweden.

Mr. Veem charged that the  
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# The Great Doxology and Its Author

By H. H. Smith, Sr.

may well be called our great doxology, for, as a hymnologist says: "This is the **Doxology** of the Christian Church in all parts of the world where the English language is spoken. . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the true God as this."

Of the thousands who sing it, perhaps only a few know anything of its origin or authorship. It was written by Thomas Ken, a bishop of the Church of England, born in Bocking, Essex, England, in 1637. It forms the closing stanza of his three famous hymns: **Morning, Evening, Midnight** hymns. It may be of interest to know something of those hymns. The Morning Hymn originally contained fourteen stanzas, the first and thirteenth of which are as follows:

"Awake, my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and joyful rise  
To pay thy morning sacrifice.

Direct, control, suggest, this day,  
All I design, or do, or say;  
That all my powers, with all their might,  
In Thy sole glory may unite."

The stanzas of the **Evening Hymn** follow:

"Glory to Thee, my God, this night,  
For all the blessings of the light:  
Keep me, O keep me, King of Kings,  
Beneath the shadow of Thy wings.

Teach me to live, that I may dread  
The grave as little as my bed;  
Teach me to die, that so I may  
Rise glorious at the judgment day."

Bishop Ken is referred to as "one of the gentlest, truest and grandest men of his age." He was appointed chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his excesses in the plainest and most direct manner. 'I must and hear Ken tell me of my faults,' the king would say in good-humoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the

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"Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

---

Court was at Winchester, to let Nell Gwynn, the king's mistress, lodge at the house he occupied as prebendary. The king had good sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

He retained the confidence of the king to the last, and was his faithful adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence."

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Bishop Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach as near as any human infirmity permits, to the ideal of Christian perfection."

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. For many years before his death he headed all his letters with the words: "All glory be to God," and these are said to have been the last words he ever uttered.

A hymnologist says: "The composer of the tune, 'Old Hundredth,' which is so invariably associated with the doxology, was Wilhelm Franc, a German whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural truth admirably expressed: The triune God is the source of every blessing, then let all creatures below unite with the heavenly host in praising Him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

"And should the well-meant song I leave behind,  
With Jesus' lovers some acceptance find,  
'Twill brighten e'en the joys of heaven to know  
That in my verse, saints sing God's praise below."

"If saints in heaven can hear the songs of earth, surely the good Bishop's joy is very great."  
(Ashland, Va.)



# Convention Safari

## INTERESTING OBSERVATIONS

By Chaplain Gilbert Jensen

On the way to the convention I had wondered if the expenditures in time, effort, and money in getting there and back would be justified in significant returns either to myself or to the convention. Since I had not found it possible to attend for more than 5 years, the convention should offer a stimulant for me, which those who attended year by year would miss. Wasn't it G. K. Chesterton who said, "Familiarity is the opiate of the imagination?"

The convention would be at Racine, the city famous for kringle, Johnson's wax—the city where the UELC has four of her largest churches. I had been ordained there fourteen years before. Now after having served three parishes for a total of eight years and having given six years to the military chaplaincy, I was returning to the site of my ordination.

No large item of business was sighted on the agenda, but things sometimes happen with little or no warning at our conventions. Even last year, with the merger nearly consummated, a new president had been plummeted into the office.

Each pastor and some of the delegates come to the annual meeting of the church with some "special interest" on his heart. I had my special interest, too, and in this I was parochial, even as others with their passionate concern would seem parochial to me. My central interest grew out of my ministry to the men in the armed forces. An old ditty ran through my mind:

God and the soldier  
All men adore  
In time of danger,  
And then no more,  
For when things are  
Righted God is forgotten  
The old soldier slighted.

It appeared to me that even the church tended to relax in this period of uneasy peace, when in fact, the need for an adequate ministry to the young men abortively plunged into service experiences at home and overseas was greater than ever. (Dr. Empie, executive director of the National Lutheran Council, stated that it had been estimated that the years in the service were more crucial for young men than any other.) I came then to witness to the church by my presence and by words (as occasion allowed) that the church should not be niggardly in her supply of men for the chaplaincy or in any endeavor which would buttress the men in their time of testing. This was no optional service; it was a must.

What was true of me was true of others. Each came from his field of labor with a passion for its proper care. Dr. Clifford Madsen, who must have felt like Truman said he did when Roosevelt died, when he became president of Dana College a year ago, came with a vision of Dana College as a necessary and important institution of higher learning in the merged church. Convention delegates and guests had often in the past read and heard about "greater Dana," but for some, at least, this had seemed like the

Chaplain Jensen submits his article with the following preface:

"Dr. William Larsen, president of the United Evangelical Lutheran Church, has asked me to report to the Ansgar Lutheran, official publication of the church, on the annual convention held at Racine from 13 June to 18 June. I have agreed with the editor, Dr. John M. Jensen, I will not give an objective report on each item of business. My report is rather a personal account, reflecting my reactions."

"The opinions or assertions contained herein are the private ones of the writer and are not to be construed as official or reflecting the views of the Navy Department or the naval service at large."

cry of a visionary and an emotionalist, unsupported facts. However, with the merger in sight, Dr. Madsen stirred the convention with his vision and put facts before it sufficient to support it. A million dollars for Dana was sought to make the vision a reality. This, at first, seemed so fantastic as to be lightly dismissed as "brainstorming" of some feverish mind. But when the President of the church, Dr. William Larsen, spoke, planting himself firmly behind the program with cash as well as words, the skepticism began to believe that Dana might yet be strengthened prior to the merger and become a monument to the fathers of the UELC. Admittedly the five and ten dollar contributions would not turn the trick, and hundreds of thousands of dollars were beginning to come in to reach the goal. The members of the school board had also pledged themselves behind the program with a joint pledge of \$10,000. Actions here spoke louder than words.

An exhausted Dr. Paul Empie spoke one evening of the convention mapping out the many and large areas of service in which the National Lutheran Council was engaged. His observation troubled him, as it must many a Christian leader, the ideals of the churchmen were unsupported in the practical backing of policies. In Washington, D. C., Dr. Empie had spoken before congressional committees urging a fairer and more liberal immigration law in keeping with Christian precept that no people is superior to another. Only to be told by the congressmen that church leaders were not really voicing the desires of their own people. Mail from the voters demanded a closing of the doors to immigrants from people who were children of immigrants.

In the same way he had been challenged by the sermon when he had urged help for desperately needy people of the world. Americans who should be grateful to be in a position to give were wearying of "give away" programs.

It might be observed that this "split" between leaders and their constituents in the church can sometimes be seen in convention actions and the subsequent reaction by people in the congregation. The possibility of these "splits" seems more likely to occur in a church like ours in which delegates are given credentials, and the delegates are those free to go and who make the convention the point of their vacations.

The convention business was, as expected, little more than the endorsement of the resolutions brought before the conclave. Actions taken tended toward bringing the program of the church in alignment with that of the merged church. Little explanation or debate was given. Leading persons



which dominated the debates in years past still spoke, but some cases rested the case on themselves rather than on other reasons. "This is a good resolution, and I am for it" one case constituted the whole "debate." That no one challenged this procedure indicates the temper (and the temperature) of the convention. The missions reports, except some missions, seemed colorless and undramatic, reminding perhaps, that God's work, like that of the sun, is quiet and powerful, unspectacular unless contemplated with a rich imagination. Home missions had exhibits which looked interesting.

Waukegan, Wisconsin's fund raising was extraordinary for a new mission congregation, Whittier, California gave out promise of a rapidly expanding center of labor for the newly formed unit of the church, Salt Lake City after years of subsidies at last was going self-sustaining. Older established churches were making available funds for the development of home mission fields. Inspired by the possibilities and the need of this work, the convention authorized borrowing of 57% of the present church extension costs so that new work might be adopted.

Foreign Missions were given an emphasis by an address by the Rev. Paul Johnsen of Japan and the presentation by the convention of Mark Thomsen and his wife, soon to be commissioned for work in Sudan, Africa. Mark's remarks were impressively true: "The cross makes sense out of life . . . I am only doing what any Christian should be doing to do . . . I thank God for the privilege of serving Him."

In Japan, I and my wife had gone with the Rev. Johnsen to see his new field in Chiba. I know the vastness of the work of which he spoke. I know also the consecration and competency of Dr. Winther, and the Rev. Neve, and Johnsen, as well as the prestige which Lutherans enjoy in Japan because of the amazing impact of the Japan Lutheran Church on all of Japan. Expenditures of men and money here could be easily justified.

Missions in South America were also given brief notice, when my classmate, the Rev. Arnfeldt Morck, arrived unannounced for a day or two at the convention. He was in this country as a member of a committee on publications for the South American mission. He reports that under the new regime a more hopeful prospect for Evangelical missions is in sight, but men were still being jailed for their faith or on some pretext in an attempt to discourage Evangelical workers. Some, however, who once stoned the Lutheran churches were becoming believers. Sauls were all becoming Pauls.

Many things garnered at the convention came by way of private conversations. The food served by the host congregation was worthy of the reputation of Danish cooks, but for the sake of renewing acquaintance, visits to neighboring restaurants were made in company with old friends. Insights require background for the facts, and intimate conversations where questions can be asked give occasion for setting the background materials.

There were times both going to and returning from the convention when I wondered if this convention "safari" could be worthwhile. But, now that it's over, my reflections assure me that I was in need of the convention experience. Our Savior's of Racine and her pastor, the Rev. Leo Andersen, assisted by the other Racine churches and pastors, provided well for delegates and guests. Once the good folks have recovered from their fatigue, it will be hoped that they will find pleasure and satisfaction in having participated in one of the final conventions of the UELC. Thank you, Racine!



## THE WEEK AT DANA

your midcontinent college

### ... AND STAFF

At a college the expression "administration, faculty and staff" is frequently heard. Often publicity and recognition go to the two former, but too seldom to the latter. This week your columnist, a member of the faculty, pays tribute to the staff.

It is especially during the summer months that we have the opportunity to see the staff at work. When students and many faculty members are gone, the quiet and efficient workers behind the scene are suddenly more evident.

Is there another college with secretaries the like of Miss Marie Johnson and Miss Sigrid Christensen? These two friendly and efficient far-more-than-secretaries are likely to be the stranger's first contact with Dana: No matter how hectic the day, there is always time for a pleasant hello to the caller by telephone or in person. If no one else is on hand, the two first ladies of Dana take time out to give the stranger a campus tour. No words of mine can describe the work turned out in the central offices of Dana as vividly as the comment made recently by an auditor, "Ordinarily it would take several additional people to do all the work these women do."

The men and women who care for the buildings and grounds are busier than ever this year with painting and renovation in full swing. In addition to Arnold Nielsen, superintendent, and Harry Ulmer, electrician, there are three students on a full time work schedule this summer. These men, in addition to routine maintenance, have been busy in Old Main with removal work prior to the arrival of contractor's crews. They are also painting the rooms of Pioneer Memorial. Out on the campus Mike Brondum works on lawns and hedges.

Housewives can appreciate the task of Mrs. Ray Carter and Mrs. Leo Miller who, in spite of the renovation confusion, must keep sections of the buildings clean for the summer sessions and conferences being held on the campus. To these ladies the buildings are not mere public buildings, they are homes for the Dana family and are kept in spotless condition. Many a day is brighter for a greeting exchanged with these two personable friends and fellow workers.

Miss Margaret Hansen, skillful dietician and planner of Dana's meals, is also on duty during part of the summer. She knows how to season a conversation with wit as she does a meal with spice. Within the walls of the kitchen are three other ladies equally skillful in the art of meal preparation—Mrs. Zetta Campbell, Mrs. Ruth Lautrup and Mrs. Edith Stricklett. Some time ago a colleague said to me—and I agreed—that he had eaten at many an educational institution in this country, but never had he had meals as tasty and varied as those served at Dana.

Some may ask, "Of what importance is all this in a national church paper?" This is the importance: No institution is greater than the individuals who work for it. Here we have devoted people working quietly, often unknown, and because of their devotion we have Dana. Across the green lawns, never greener than this summer after the blessed rains in the Midwest, stands Old Main, its tower partly open for scaffolding that is in place for pointing of walls. Since 1886 that tower has been a symbol of a cause that can create loyal and devoted members of the administration, faculty—and staff.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

Dating

Courtship

## Letters To Young People

Engagement

Marriage

Parenthood

Dear Marge and Don,

In your last letter you asked some questions about boy and girl relationships, especially with regard to dating, courtship, engagement, and marriage. It would be hard to include all of this material in one letter so I'll have to write to you again. For now, let's start with your questions and try to come to an acceptance of terms.

### WHAT IS A DATE?

I suppose if we tried to define dating we would run the gamut from an eighth grade picnic kind of thing all the way to a formal dinner. It would have to include going out in pairs or in groups made up of both sexes. Really, I suppose after all was said and done the only real thing we would have said of any significance is that it usually involves both sexes. In this sense the "stag" is not a date, although some would call it that.

It might be easier and more meaningful if we try to understand what a date is by relating it to the rest of our life, or growth, if you wish. If dating is a characteristic of a general group of those who are old enough to become interested in the opposite sex, we can see that it is a new experience to the "early teens" and old stuff to the "old guard." Perhaps then, a date can be seen as one of the many steps we take as youth toward the goal of playing adult and, we hope, mature roles in society.

You may feel a jolt about now and ask, "You don't mean marriage?"

Yes, even though you may not have thought of it in that way, it is tied up with wedding bells. Dating is only the beginning; there is a lot more in store for you. Many make the list look like this:

Hold on, Don. Don't stop reading. That doesn't end right now. This is a process. Oh, sure, some turn it into a hundred-yard dash. Then there are those who would make it a marathon. But usually this list covers several years, maybe even fifteen or more.

But it is true on the whole that the partner you end up with at the altar is determined by your date life.

This puts dating on a pretty serious level, doesn't it? No, Marge, we don't mean "no more fun." Things can be serious, important, and even dramatic and still be fun.

### DATING IS A FORWARD LOOK

Let's look at it this way—dating ought to be that time in your life when you begin to find yourself and to relate that self to others of the opposite sex. "Playing the field" might be one way of putting it. Whatever you want to call it, we are the richer for it because when we later start "specializing" or slowing down to take a second look at some "certain one" we seem to be able to see her or him in a clearer perspective.

This is the kind of perspective that comes from seeing that "certain one" in relation to all the rest. Sure, for some that "all the rest" doesn't have to be hundreds. For some it's many; for others it's less. But if it has been several or many, then that period of special attention to one, often called courtship, is fraught with dangers.



## ENGAGEMENT ARRIVES

That's right—then comes that seemingly indispensable, well, what size do you think she'd wear?" And suddenly the girl that was right-handed is left-handed. Now on her left hand and neatly protruding third finger opens doors, leans on her chin, waves hello or good-bye, answers the phone, puts the coin in the meter and a hundred other things she formerly did right-handed. Not only that, but the time is now when she must endure those well meant remarks like "congratulations," when anybody knows you say that to the fellow! What do you want to do, make her out a man chaser?

Many folks say that receiving a diamond or "the rock" is an engagement. But a word to the wise. Engagement is not made with a rock. It may be made by a rock, or a word, or maybe the fellow is Victorian and upon one day he looks into her waiting eyes and says. . . . At that rate engagement is accomplished when two have decided to be joined as one before the altar of God and in the presence of the congregation.

No, engagement does not necessarily have to do with a ring, but it does have to do with a decision, a decision which they started laying the ground work when they began to "play the field."

## HOLY MATRIMONY

When after a time there is a ceremony at the church and the congregation's blessing is bestowed on the covenant the two people have made between themselves and God. Yes, Don and Marge, each one is bringing to that marriage a lot of things both good and bad. When you say, "I do," will you be bringing into your future marriage mostly good things? That will depend on what kind of person you are now and later become. That's right; a happy marriage can be a greater possibility for you if your dating and courtship are healthy, happy, and honorable experiences. Yes, there are dangers or problems in dating and courtship as well as possibilities. That's why Saint Paul wrote these words:

"For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God." (1 Thess. 4:2-5).

Let's look into that next time.

Sincerely,

Pastor Byers

The preceding article was taken from *The Bible Banner*. Its author, Pastor Byers, is a member of the faculty of the Lutheran Bible Institute in Minneapolis. He works especially in the field of counselling. —J.W.N.

## WHY NOT BEGIN THE YES PLAN?

Now that Synod has decided to place the general fund of the Synodical Luther League on its budget which will mean higher quotas for every congregation, it might be well if every League and congregation of our church would consider adopting the YES plan.

This is a plan of the E.L.C. and takes its name from the first letters of the words, "Youth Education in Stewardship." It is a unified system of giving whereby the young people of a congregation support their church, their league, and benevolences through their Sunday offerings.

All giving is recorded by the church treasurer, but a proportion agreed upon by a league committee and the church council is returned to the league's budget.

Besides unifying the giving, the plan seeks to educate youth in their stewardship responsibilities as members of a Christian congregation. It is a program to train youth to give:

WILLINGLY

UNDERSTANDINGLY

PROPORTIONATELY

REGULARLY

SYSTEMATICALLY

EQUITABLY

Your Youth Office can supply you with YES materials, and future issues of **TAL** will carry information about the plan. —J.W.N.

## YOUTH OFFICE BULLETIN BOARD

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## BY THE FIRESIDE

### SUNDAY SERVICES

Dream not, O Friend, because I seek  
This quiet shelter twice a week.  
I better deem its pine laid floor  
Than breezy hill or sea-sung shore:  
But nature is not solitude—  
She crowds us with her thronging wood:  
Her many hands reach out to us,  
Her many tongues are garrulous;  
She will not leave our senses still  
But drags them captive at her will:  
And, making earth too great for heaven,  
She hides the Giver in the given.  
And so, I find it well to come  
For deeper rest to this still room,  
For here the habit of the soul  
Feels less the outer world's control:  
And from the silence multiplied  
By these still forms on either side  
The world that time and sense have known  
Falls off and leaves us God alone.

—J. G. Whittier

### FAITH AND ROADS

By Genevieve Sowards

Faith is a road leading on and on.  
It is by faith that we travel the roads  
of life.

A road leads up a slope to the crest  
of a hill and then I see it no more.  
I felt that the road ended there, and  
I chilled with fear. But I should have  
faith that such a well-made and marked  
road just doesn't come to an  
abrupt end at the crest of a hill. By  
all we know and by faith, we should  
trust without fear that the road leads  
on. If, for any reason, it should end,  
there would be a barricade to keep us  
from going to the ridge and falling  
over a roadless cliff. Or else there  
would be signs warning us, explaining  
or detouring us. Have faith that  
no road of life just comes up to a  
ridge and ends. It may dip; it may  
curve, but it goes on.

Sometimes our road leaves its firm  
stone bed and goes over a wide, deep  
stream. I fear to go across with only  
air and water under me. It looks as  
if it were not possible to drive out into  
space with only a thin road under me.  
I cannot see the great steel girders that  
make the bridge, the wisely-planned  
arches, the deep-planted concrete  
bases.

We travel the roads of our land with  
faith. Cannot we also travel the roads  
of our lives with faith in the spiritual  
Engineer of our lives?

The great God who made every human being different from every other person will guide each of us along the roads of life. His loving care watches over us at all times. There may be turns and sharp corners—places where we cannot see far ahead. But he knows that there are new joys and beauties for us around each bend. Some roads may be rough and trying, but often the most beautiful scenery will be seen along the worst roads if we raise our eyes from the bumps and chuck holes of the road. Sometimes we may even feel that our road comes to an end and there is nothing ahead for us. Especially does this seem true at night. But faith in the Eternal Engineer of our lives leads us on, and we find a pleasant road going on and on with his wise, loving Presence going with us.

Watchman Examiner

### THE ROOT OF BITTERNESS

By Lois Yoder

You need only a very small root. It will not require much care and all that is needed is watering it daily with a little self-pity. The self-pity will promote a brooding, selfish spirit, as well as a critical attitude toward others.

In a short time the root will have grown immensely. Tiny shoots of new leaves will appear. You'll be surprised how well it will thrive.

Almost before you know it the plant will be in bloom. Sooner than you think, it will bear fruit. Before you're aware of what's happening, it will have gone into seed. This will greatly affect your own life, as well as the lives of others.

But are you sure you wish to continue caring for the plant? No, you are the one who offered you the solution assured you of its practicality in solving life's problems.

It might be wise to do some careful analyzing, to see what has developed from this popular, easy-going root. Thus you will be better prepared to make your decision with prudence.

—Gospel Herald

A young preacher, in his first sermon, endeavoring to state just what a call to preach meant to him, intended to say, "I believe that God has called me to cast out the devil, the sick, and raise the dead." But instead of saying this, he became confused and said: "I believe that God has called me to cast out the sick, the dead, and raise the devil."

Friendship is the nearest thing we know to what religion is. God is not to make religion akin to friendship simply to give it highest expression conceivable to man.

—Ruskin

A torn jacket is soon mended, but hard words bruise the heart of children.  
—Longfellow

Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the place to make it well?  
—mother.

—Jane Taylor

The little girl proudly displayed her doll to the lady visitor.

"How sweet," said the lady. "Tell me she say 'Mama' when you hug her."  
"This doll isn't old-fashioned," replied the little girl indignantly. "When she's hugged she says, 'Oh Boy!'"

Captain: "So you desire to become my son-in-law?"

Private: "Well, no, I don't, but I can't see how I'm going to get out of it if I marry your daughter."



## CHURCH NEWS

(Continued from Page 4)

people not to believe in it." The leader of China's Communists made the assertion in a hitherto secret speech he made Feb. 27 to the 11th enlarged session of the supreme state conference. The Peiping Radio broadcast his 17,000-word statement for the first time under the title "internal contradictions" in China.

Mao declared that any attempt to deal with such contradictions by coercive measures will not only be ineffective but harmful."

On the subject of religion he added:

"We cannot compel people to give up idealism, no more than we can force them to believe in Marxism. We can only use democratic methods of discussion, of criticism, of persuasion and education."

## EUROPEAN CHURCHES ORGANIZE CONFERENCE, NAME LUTHERANS

Archbishop Jaan Kiivit of the Estonian Evangelical Lutheran Church was named as one of three chairmen of a Conference of European Churches organized at Aalborg, Denmark by representatives of Protestant churches in ten countries of Eastern and Western Europe.

The other officers chosen were Dr. Heinrich Held, president of the Evangelical Church of the Rhine-land, composed of both Lutheran and Reformed congregations, and Dr. Egbert Emmen of the Netherlands Reformed Church.

Formation of the Conference was completed at the close of a five-day meeting here to promote closer relations between European churches. Many churches, however, did not send delegates, reportedly because they feared the meeting might have a political tinge.

## GUYER AND HANSEN

### LOANS

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It was announced that invitations to join the Conference would be extended to the Church of England and to the Lutheran Churches of Germany and the Scandinavian countries. In addition, attempts will be made, it was said, to seek the cooperation of the World Council of Churches and the Lutheran World Federation. None of these groups were represented at the sessions here.

Lutheran Churches behind the Iron Curtain, in Estonia, Latvia, Hungary and Poland, sent delegates to the meeting.

## Iron Curtain Lutheran Delegates

Continued from Page 6

Jan Kiivit, head of the Evangelical Lutheran Church in Estonia, "was never elected according to church law but was appointed by the Communists."

Sen. Roman L. Hruska (R.-Neb.), who presided, closed the hearing by saying:

"I hope widespread publicity is given to the information received here today so that Americans will be on guard against efforts to use our churches for propaganda purposes."



"Nothing  
astonishes men  
so much as common  
sense and plain dealing."

— Ralph Waldo Emerson

Look for common sense and plain dealing when your Lutheran Mutual agent calls. You'll get both. You can depend on him to be scrupulously careful in telling his story.

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## WE HAD "HORSE SENSE"

(Continued from Page 7)

that I had a good ministerial father who had properly indoctrinated me from my childhood. In the end he would see that I came out all right. That too sounded like good old "horse sense," and so I was ordained. "The Primacy of Experience"—"one thing I know, that whereas I was blind, now I see."—John 9:25—was the subject of the evening ordination sermon by a college president.

One of my first official acts as an ordained minister was to officiate at a marriage. The ceremony came off without incident, but after the couple had left on their honeymoon the voice of gossip told me that something was wrong. Now it happened that the county line divided the town so that a part of it was in one county and the rest in another county. Not being familiar with this situation I had failed to perform the marriage in the county which had issued the license. When the "honeymooners" returned I met them at the railway station with my buggy and buckskin ponies. As they alighted from the train I greeted them with the words, "Did you know that you are not married?" Away we rode behind the buckskin ponies, and the marriage ritual was repeated in the correct county and was correctly recorded.

### Acquiring Horse Sense

During that year in Nebraska I acquired a lot of horse sense. Later I added to it when I settled in Wyoming, not far from Powder River, upon completing my professional education. There I rode horseback a great deal, unrestrained by fences. I roamed far and wide over the range and into the mountains. Sometimes I encountered a bear or a porcupine, but I kept them at a respectable distance, and we parted as friends.

My favorite saddle horse was a wonderful white horse named "Snowball." It belonged to a livery stable in Casper, Wyoming, before the days of garages and wrecked autos and inflationary prices. A dollar a day was all I paid for a saddle

horse. "Snowball" was a single-footer; you could ride all day, and it was like sitting in a rocking chair on our front porch in California where I now live.

My first summer in Wyoming was the last summer when horse-drawn stages were used by the tourist companies in Yellowstone National Park. During that summer of 1915 I spent three weeks on and off horseback in the Park, for I did not always dismount voluntarily. Experience showed that not all horses were to be trusted.

Two pals, one of whom was my brother, joined me on a vacation trip, and we contracted with a rancher near Cody to provide saddle horses for the outing. When we were all set to go we learned that the three whitish ponies had just come off an Indian reservation. I chanced to pick the meanest one of the lot, and so I learned with the Psalmist that a horse may be a vain thing for safety. As we were leaving town my pony took leave of me, or vice versa. I was catapulted over his head and landed in the sagebrush.

Fortunately one of my pals was a more experienced rider, and by means of spurs and a quirt he taught that pony who was the master. After that first day we called the ponies "white sepulchres," giving them a Scriptural name. Our contract was kept to the last day although there were times when one of us might prefer to ride on a seat in the covered wagon rather than on a "whited sepulchre."

The covered wagon was an essential part of our outfit since the rancher who procured the ponies had to feed them and also take care of us. The usually friendly bears of Yellowstone Park also seemed to sense that the "chuck wagon" held some tasty hams and bacon. We set up a guard after we were almost robbed. Several times since that summer I have seen Yellowstone Park from an auto, but I have never got the same "kick" out of it.

When World War I interrupted our peaceful church parties on horseback in Wyoming, I received an invitation from Uncle Sam to

attend the Chaplains' Training School at Camp Taylor, Kentucky. Then it was lucky that I had to terms with horses, for in days an army chaplain was a mounted officer.

The best part of the school curriculum in my opinion was mounted drill. However a short and Jewish rabbi thought differently. He found it most painful to be mounted on a horse, especially when a tough drill sergeant ordered a dismount. Often on a weekend during the Training School I put in over an hour at mounted drill, following a rather alluring bridle path in the park of Louisville. As nearly as I can recollect I never afterwards had occasion to ride a horse in the Army, but I agree with Theodore Roosevelt that "the best thing the inside of a man is the outside of a horse."

When we entered the Chaplains' Training School we were given the rank of first-class privates for four weeks. If we persevered to the end we were commissioned first lieutenant chaplains. Every Saturday there was a faculty meeting where we called "the Benzine Board." As a result of those meetings the "devil angel" (the C. O.'s orderly) was sent through the camp and informed the trainees that it was best to stay in the hospital. Candidates that it was best for them to return to their churches. Casualties were heavy, and one-fourth of the three hundred candidates in my class were not commissioned.

An incident which occurred during that school has a rather historical significance. Congress had decreed that no chaplain would wear insignia of rank as it might alienate him from the men he served. I still remember the evening when we sat around the barrack tables and wrote identical telegrams to our respective Congressmen, protesting the order. But you cannot do that in the Army, as members of the Faculty learned to their sorrow. Not until 1923 was the chaplain's rank restored to the chaplain's uniform. By that time the horse had disappeared, and with it we lost some of our "horse sense."

Watchman Examiner



## NEWS AND NOTES

(Continued from page 2)

About 110 guests were served on this occasion. Both Mr. and Mrs. Hansen have been long and faithful workers in our church.

### California W. M. S.

The annual Bay Area Circuit meeting of the Women's Missionary Society, held May 29th, at Our Savior's Lutheran Church, Oakland, California. The meeting opened with registration at 10:30 A.M. The morning service ended at 11:00 A.M. A welcome was extended by Mrs. Helen Peterson, after several hymns were sung. The invocation was given by Pastor Hiller-Cassmussen of Ferndale, California. The program which followed was presented by Mrs. Sidney Jorgensen, who was in commemoration of the founding of the Women's Missionary Society, 25 years ago at the Synodical Convention at Spencer, Iowa, in 1932. Ladies dressed in costume, representing the missions, all told of our need in our missions and how they are progressing. Following a set of women sang the hymns "I Am I, Send Me," and "O Jesus, Thou Promised." At the conclusion, a large sheet cake, the Anniversary day cake with silver trim, was served and 25 candles lit.

At the opening of the afternoon session, Pastor Sidney Jorgensen, led in scripture and prayer. The offering of the day, amounting to \$119.31, was divided between the Lutheran Home Service, and the Women's Missionary Society Anniversary Silver Fund.

The guest speaker was Mrs. A. E. Rud, President of the Lutheran Home Service, Women's Auxiliary. She opened with a solo "I am satisfied Jesus—Is He Satisfied with me." She also gave an interesting and informal talk on the growth of the Lutheran Welfare Service in Northern California.

### W.M.S. of the U.E.L.C. Celebrates Their Silver Anniversary

By Mrs. Elmer Christensen  
Praise the Lord, Ye Heavens Adore—so opened our W.M.S. 25th Anniversary meeting in the beautiful Our Savior's Lutheran Church, Milwaukee, Wisconsin. Over 400 women assembled to hear reports and discuss plans for the future. Looking at the audience recognizing co-workers, delegates, former leading officers, missionaries, and many new members made one feel "It is good to be

years. From a charter membership of 936, we now have more than 10,000 members with an income of over \$28,000 last year. We shared viewpoints on stewardship with representatives from A.L.C. and E.L.C. mission groups. The free will method of giving was encouraged, and we heard from several individuals and groups how wonderfully God had blessed them through the sharing of their necessities, rather than giving of their abundance.

Greeting missionaries home on furlough, home missionaries and new missionaries about to be sent out is a wonderful experience. The Paul Johnsen from Japan shared their experiences with us and also reminded us of our responsibility of living the exemplary Christian life, not only individually, but as a nation. We are happy to report that Pastor and Mrs. Mark Thomsen and little Mark will be leaving soon for Nigeria, Africa. We know when God calls the individual to "Go Tell," He also gives the blessed promise, "Lo I am with you always."

Several congregations have adopted the "Women of the Church" plan and find many more women participating in the smaller circles. The object is to find a place in the church for every woman in the church and to conform to the pattern of the merging churches, that we might be a truly United Church in 1960.

The banquet hour will long be remembered by all who attended—the delightful meal, visiting with one another, sharing the Word, and the presentation of all missionaries present.

The evening Mission Service climaxed our convention. Pastor Paul Johnsen, Missionary from Japan, gave the inspirational message. A mission offering of \$712.00 was received and given to the Japan Mission.

We thank God for blessing us so

abundantly through the years and pray for His continued guidance that we may be found faithful.

Thank you, Racine, for inviting us and providing so wonderfully for our physical needs. We also appreciated the musical numbers given by the choirs from Racine and Kenosha throughout the convention.

## BOOK REVIEWS

To Mother, praying to God was not merely asking Him to bless her children. It meant waiting on Him. With her religion was not a one-way street. She lived according to His precepts to do justly, to love mercy, and to walk in spirit humbly with Him. She often emphasized to me that we should not ask God's help if the request would hurt someone else.

I can see her now, quite ill, a few months before her death. She had an unusually active mind and was greatly concerned about the nation. The year 1931 was a memorable year in more ways than one, to me. It was the year that the Japanese renewed and enlarged their aggressive program against China in the now famous Mukden Incident of September, and the tell-tale traces of the hand of aggression could already be detected earlier in the year. One day while talking to her, a thought which I considered quite bright occurred to me.

"Mother, you are so powerful in prayer, why don't you pray to God to destroy Japan in an earthquake so that she can no longer harm China?"

She turned her face away from me, and then replied: "Don't ask me to pray to God to do anything that is unworthy even of you, a mortal. Vengeance is mine, saith the Lord. It certainly isn't yours."

From *The Sure Victory*,

By Madame Chiang Kai-shek  
(Fleming H. Revell Co.).



## Lutheran Churches of the World

clothbound \$3.50

Contributors: Rev. Ragnar Askmark, Scandinavia • Dr. E. Theodore Bachmann, North America • Dr. Fridtjov Birkeli, Africa • Dr. Stewart Herman, Latin America • Bishop Hanns Lilje, Central Europe • Bishop Rajah B. Manikam, Asia • Rev. Laszlo Terray, Minority Churches

Here is the book to make clear and meaningful the faith and work of the people of the various Lutheran Churches around the globe. The life and influence of the Lutheran Churches upon their areas are traced in clear and simple language by world-renowned clergymen from every part of the world. This is a valuable tool for everyone who wants to be informed of the development, relationships, and specific impact of the Lutheran faith in the Christ who "frees and unites."

Order from Lutheran Pub. House  
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was most interesting to sit in on the all-planned business meeting regarding the progress of the past 25



*when in Minneapolis at the LWF Convention . . .*

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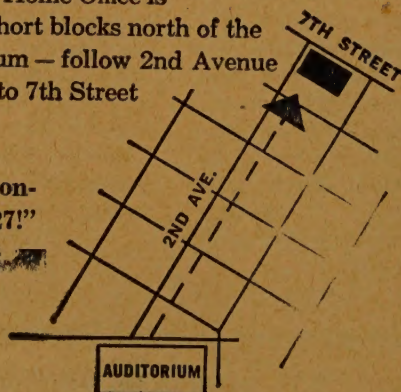


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# Lutheran Brotherhood

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